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Pacific School of Religion Berkeley, Calif.

© GALLOWAY

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Our September Issue

leads off with three articles on education in Japan. President Charlotte B. DeForest of Kobe College has been connected with that school for twenty-nine years. Her parents were missionaries of the Board in Japan, and her father published books concerning that country, as she too has done.

John H. Reisner is executive secretary of the Agricultural Missions Foundation, New York. *Peasant Gospel Schools in Japan* is part of a description written "for information only," he says, "of Kagawa's great contribution to the Christian movement in rural Japan. The schools have been an unquestioned success, and would seem to have set the pattern for the Christian approach to the rural problems of Japan."

Mass education in China is treated of by Dr. Kenyon L. Butterfield, who returned a year ago from a year spent in surveying rural conditions on mission fields, and has since published *The Christian Mission in Rural India* and *The Rural Mission of the Church in Eastern Asia.* He is counselor on rural work of the International Missionary Council.

Dr. Wilson F. Dodd's service of dedication is beautiful and inspiring. He is a son and a grandson of missionaries of the Board in Turkey, his father having been an M.D. also.

It is cheering to know that one mission of the Board is being closed, not for lack of funds to carry on the work, but because the Christians on the field have become competent to carry it on themselves, unaided. Read our fifth article by Dr. Clark.

Work on the mission field offers scope for a variety of talents and for the keenest intellects. An impressive list of learned volumes that have become classics bears witness to the scholarship of many of the Board's missionaries. Two of these Christian scholars have this summer entered into eternal life: Dr. Justin E. Abbott and Dr. Otis Cary.

We draw attention especially to Dr. Goodsell's article on the coming annual meeting of the Board. *Our Stamp Corner* is resumed this month. The *Cross-Word Puzzle*, like the one in June, is by one of the Board's staff of stenographers.

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CONTENTS

ARTICLES

Fuji and the Pine Tree. By Charlotte B. DeForest, L.H.D. 299
Christian Education in Japan. By Wynn C. Fairfield, D.D. 300
Peasant Gospel Schools in Japan. By John H. Reisner . 304
"We Dedicate This Hospital." By Wilson F. Dodd, M.D. 305
Reaching Our Goal in Czechoslovakia. By Alden H. Clark, D.D. 306
Toward a Literate Chinese Church. By Kenyon L. Butterfield, LL.D. 308
An American Board Commissioning in England . . 309
Christianity and the New World. By Hugh Vernon White, D.D. 310
The Passing of Two Christian Scholars
The Scholar in India: Justin E. Abbott. By Alden H. Clark, D.D. 312
The Scholar in Japan: Otis Cary. By George M. Rowland, D.D. 313
Massachusetts Leads Off. By D. Brewer Eddy, D.D. . 314
Montclair, 1932. By Fred Field Goodsell, D.D. . . 315
Why the Church? A Program by Rev. Raymond M. Plumb 318
Publications of the Boards 319
Cross-Word Puzzle. By Pauline Baker 324
THIS IS STATION ABCFM. Dorothy P. Cushing Announcing 316
BOOK CHAT 319
OUR STAMP CORNER 321
THIS, THAT, AND THE OTHER 322
PERSONALIA 325
THE CHRONICLE 327

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Woman in a Typical Japanese Setting

Fuji and the Pine Tree

By CHARLOTTE BURGIS DeFOREST

OUR Kobe College motto for 1932 is: "Righteousness Exalteth a Nation; But Sin Is a Reproach to Any People." It was chosen by one of the Alumnae on the faculty and painted by a college student for framing and hanging in the chapel. She chose Mt. Fuji as an emblem of the Japanese nation, and pine trees both because they figure in the real landscape around Fuji and because the pine, being evergreen, symbolizes steadfastness. She says she got her suggestion from the lines by Holland that I quoted in my words to the graduates at commencement in March, with regard to the type of persons that the age needs:

". . . sun-crowned, who live above the fog
In public duty and in private thinking."

The problem of reconciling public duty and private thinking has been a keen one in many hearts in Japan these last months. I have never known a period so personally difficult, unless it was the time of the Exclusion Act passed by America in 1924. But my predecessor, our president emeritus, Miss Searle, used to tell me how the president before her had charged her never to allow a faculty vote to be divided on purely racial lines; she had succeeded, and so have I, in carrying out this idea, with the help of the American teachers (approximately ten out of fifty on the teaching staff). One American teacher once voted on a minor matter against her own wishes in order to prevent what she feared would break the record! This year, fortunately, there has been no clear-cut racial division in the staff over international issues; but there have been on the staff stands taken at both extremes of the national-to-international line and there has had to be bearing and forbearing and walking on thin ice. Two of our Japanese students have had their homes in Shanghai burned; and one of our students is daughter of the Chinese vice-consul here. So the girls too have had opportunity to practice the spirit of Christ who breaks down "the middle wall of partition" even in the midst of a war psychology similar to that in America in 1917. In such a state of affairs every reaction in America unfavorable to Japan, whether in a Hearst paper or in *The Christian Century*, whether emanating from Washington, D.C. or Idaho farmers, has its unhappy reaction here. And movies downtown of the recent United States navy manoeuvers in the Pacific do not help the situation.

But at such a time an institution like ours has an added reason for being. The father of two of our girls (not a Christian, so far as I know) was writing me congratulations on a coveted honor received from the government in February (the English teacher license privilege for one of our Junior College courses), and he said: "It seems to me that the grant meant the appreciation of your merits by the government authorities. The mission of your institution, I believe, is far more than giving education in ordinary sense. The cause is much wanted in Japan of today. I stand for your cause. I shall be very happy if I may be of any use to you and your school at any time."

A group of our Christian college students replied to a letter from a similar group in Yenching University, Peking, that was trying to find some common Christian ground, and expressed its faith in the principles of Christ and their applicability to the present situation. I did nothing to the letter but correct some mistakes or unidiomatic expressions to make its English clearer. (English was the one language understood by both groups.) A Yenching teacher later wrote me: "Your girls must be very splendid ones; their letter is very beautiful." He said that this and similar letters received from elsewhere, had materially altered their attitude at Yenching toward Japanese Christians. He writes further, "With every mail our respect for the Japanese Christians rises. Surely their task is a hard one and the way they are meeting it is inspiring." Many people have blamed

them for not being more vocal. But no one knows how vocal they may have tried in vain to be. This is a time to hold on even in silence and to keep our school true to its fundamental Christian and international purpose. "In the gain or loss of one race all the rest have equal claim."

Emblematic of this spirit, for which they are to furnish a future home, are those fine new concrete buildings at Okadayama (the College's new site between Kobe and Osaka.—Ed.), strong to stand against earthquakes and fires. Five of them already show most of their main outlines; two are still in foundation stages. The dormitories and residences, in frame and stucco, are to be begun this month. Some of you met our architect, Dr. Vories, on his recent hurried business trip to America. We expect him back via Suez in June. In his absence, his men and those of the contractor have continued to co-operate with us most helpfully. They all seem to love the site and the job, and feel a legitimate pride in the beauty that is developing under their hands. There was an initial delay in getting the building permit, as you know, so the completion has had to be postponed. Fortunately there is no need for hurry and the work is being done carefully and patiently. We know now that we shall not move until some time in 1933 (our printed calendar to the contrary notwithstanding!).

The fact of our future moving has not injured our enrolment. The fact of the business depression and unemployment did reduce our enrolment in the old college courses, as it did in several higher institutions for girls in our neighbor city of Osaka, the greatest commercial center of Japan. But in the institution as a whole we had more applicants than last year and some were better qualified. The new Home-Makers Course in the Junior College, that the government has permitted us to run from April, took in a flourishing class of forty-two that have started out very happily. We are cramped here with them, but look forward to the joy they will have in the new quarters that the women of southern California have contributed in honor of their great and good Mrs. Dorsey. The new semi-circular cooking laboratory, designed by our Miss Field, with an occidental dining-room on one side and a Japanese one on the other, is a wonderful combination of beauty and utility.

And I must tell you one more thing before I close this already over-long letter. Our Alumnae Association has decided to have an Alumnae House of its own on the new campus, and has organized to raise the sum that will be needed to move out and remodel our old Household Science Building. (Mrs. George M. Clark of Evanston dedicated this building for us on her oriental trip in 1914.) Its exterior will be done over to match the new buildings among which it will stand. We are all very happy over this new bond with the Alumnae, and their growing interest in the new plant,—one more link to hold them true to the ideals of their Alma Mater "in public duty and in private thinking."

Christian Education in Japan*

By WYNN COWAN FAIRFIELD

FOUR busy Americans were taken away from their regular work for four or more months, eight equally busy Japanese educators contributed days or weeks of their time, committees in Japan and America held numberless meetings and discussions, long questionnaires were filled out and some $12,000 were spent in order that this book might be written as a guidebook for Christian education in Japan, the first steps in making more effective the work into which a large proportion of the missionaries and appropriations from mission boards now

*"Christian Education in Japan—A Study." The report of a Commission on Christian Education in Japan. 239 pp. The International Missionary Council, New York. $2.50.

goes. In these days of depression, many will ask the question whether it was worth the effort. The present writer believes that it was, if it is taken seriously and followed.

The survey sections of the book make unmistakably clear the present situation of Christian education in Japan. Of the contribution of Christian schools in the past and at the present, there can be no question. The report calls attention to their influence in the early days of Meiji and to the fact that although in governmental circles they have often in the past been regarded with suspicion or condescension, even government educators have come to a hearty recognition of the superior character-building performance of many of these schools. They have been the main recruiting agencies for membership in the Christian churches and in addition have a remarkable record for the permeation by Christian ideas and ideals of men and women in no formal way connected with the churches. In the field of English particularly, many of them set the standard for the whole countryside. Before the government had taken seriously the education of girls, the Christian missions and churches had pioneered in this field, and even now are doing the only work of full university grade for women.

Now, the whole field of primary education has been absorbed by the government system and there are only sixteen secondary schools for boys, very largely connected with colleges, thirty-eight secondary schools for girls, eight colleges for men and twenty-three schools doing a certain amount of work beyond secondary schools for girls, while there are two institutions for men and two for women doing a limited amount of strictly university work. The "colleges" for men are with slight exception professional schools, mostly commercial. In none of the colleges or universities is there reported a major course in either biological or physical science, modern languages except English, history, medicine, engineering or agriculture. In general, the whole system has been or is about to be surpassed by the government system in equipment, finances, enrolment and quality of students entering, retaining its superiority only in character-building.

The dependence upon tuitions is evident from the following table:

Tuitions	2,385,181 yen
Endowment	125,192 yen
Mission boards including salaries of missionaries	1,649,023 yen
	4,159,396 yen

This dependence upon tuitions means that the various schools must be conducted largely in accordance with the ideas of parents who in most cases would have preferred to send their children to government schools and since that has proved impossible, want the Christian schools to which they send them to be as much like government schools as possible. This prefference for the government schools is due partly to a feeling that the Christian schools are still "foreign," but more largely to the fact that graduation from a government school gives a distinctly higher social and economic status. The consequence of this "power of the purse" is that the Christian schools do not take advantage even of the degree of freedom which they might exercise under present governmental regulations, but are to a large extent educationally replicas of government schools, joining them in the process of producing "white-collar" graduates to a greater extent than Japanese society can absorb, at least in positions with an economic return comparable to their investment for education. The Ministry of Education has itself tried to introduce a more modern educational program, but failed in the face of opposition from the government educators.

Facing this situation, the Commission naturally recommends first such steps to raise the quality as can be taken within individual schools without any decided increase in expenditures or major readjustments, such as trying to utilize fully the freedom which government regulations already give. They stress in particular more informal, extra-curricular projects in religious education, which will connect up the class-room work with life, and also very much greater attention to the follow-up of the alumni of the various schools, of whom a large percentage have become Christian during their school years,

but many of whom fail to make helpful contacts with organized Christianity after that. They rightly lay also a great deal of stress on the personalities of the missionary teachers in the schools, pointing out that unless these men and women are people of outstanding significance, they are likely to become little more than clogs in the school machinery, so many hours per week of routine English teaching.

The recommendations, however, do not stop with details which each school can work out for itself. Possibly the most difficult feature of the whole program is the suggestion that one boys' middle school, one girls' high school and one men's college should be reorganized on an entirely modern, progressive basis, surrendering for the purpose government recognition and certainly in the initial stages a large share of its constituency. It is believed that the Ministry of Education would welcome such a departure and that in the reasonably long run the superior value of such training for initiative and independent thinking would be so clearly demonstrated that a new constituency would be built up as it has been for two private schools which have followed this course. In the meantime, it is clearly recognized that the schools could take this step only as other sources of income could be found to take the place of the tuitions that may be lost. In view of the fact that they would be serving the Christian movement as a whole, it seems clear that some arrangement ought ideally to be made by which the burden would not fall on a single institution, but might either be distributed or met with funds raised by the whole group.

One possibility in the way of making possible such experimentation is by the union or correlation of institutions of different denominations in the same area which are now more or less duplicating their courses. This seems to apply especially to a number of girls' so-called junior colleges, which are to a large extent continuation or post-graduate courses following girls' high schools, developing without reference to any general plan. The Commission believes that such a combination wherever possible will enable the schools to reduce their combined student bodies to the point where they can do more effective scholastic and Christian work than at present when they have to take in enough students to maintain the school regardless of standards of work. In the men's colleges, it is hoped such arrangements will help to provide for the missing science and other departments by mutual agreement between the schools concerned. In the theological schools, which now have 622 students taught by 195 full- and part-time teachers, it is hoped a very great economy both of finances and of staff could be effected and the work more efficiently done.

All through the Christian colleges and junior colleges, the need for teachers thoroughly trained in a Christian atmosphere is felt. The four Christian institutions doing university work because of their limited curricula can train only a few types of these. Teachers for other subjects must be drawn from government universities where the atmosphere is distinctly non-religious and often anti-religious. It is proposed that these four Christian institutions form a federated university to avoid duplication, to provide new departments and to provide adequate opportunities for the students in the lower Christian schools who have practically no chance of getting into government universities unless they have started in government secondary schools.

This survey and these recommendations report faithfully the present situation and point the way to improvement of it in order to enable the Christian schools to continue effectively their increasingly valuable contribution. The way suggested bristles with difficulties and cannot be followed unless the denominations in America and in Japan are ready to be more loyal to the whole cause of Christian education than to their denominational programs, and unless, by that process or otherwise, greatly increased resources, preferably in the form of endowments, can be found for these schools, largely from America. In view of this whole situation, it is doubtful whether the specific means proposed by the Commission for carrying through the program will prove adequate. Such comprehensive proposals seem inevitably to require a much more effective organization in Japan than exists or

JAPANESE SCHOOL GIRLS HARD AT WORK

than is here proposed. The experience of ten years following the Burton report on Christian education in China is that any progress with such a program means steady, well-informed, friendly pressure upon the institutions concerned and upon their supporting constituencies in America, while hundreds of details demand constant readjustment. It is rather amazing that the possibilities of economy and increased efficiency through co-education seem hardly even to have been considered. It is to be hoped that the Foreign Missions Conference in America and the Japan Christian Council and Christian Educational Association can find ways to bring to pass the splendid but difficult visions of the Commission.

Peasant Gospel Schools in Japan

By JOHN H. REISNER*

THE Christian movement in Japan, after having been one of the most urban-centered of all modern missionary movements, has at last turned its eyes and interest to the great rural population of that country.

One of the most significant projects in this rural awakening centers in the so-called Peasant Gospel Schools and constitutes what is readily admitted to be one of the most important contributions to the Christian movement in recent years. They were inspired, on the one hand, by the Danish Folk High Schools, and, on the other, by the dire needs of rural Japan. The first school was started in 1926 at Dr. Toyohiko Kagawa's rural settlement near Osaka, after his return from Denmark. Last year about forty of these schools were conducted by Japanese Christian leaders and by missionary organizations.

The purpose of the Peasant Gospel School is to develop Christian rural leadership. All students must be farmers. One school, in order to secure this, limits attendance to eldest sons, for, under the family system, they are almost certain to remain in the villages. The students are self-supporting as far as food is concerned, bringing it with them, usually doing the cooking themselves, and living very simply all under one roof.

Usually one-half of the time is devoted to the religious side of rural life and thought, including morals and ethics, and the other half to economic and social phases of rural reconstruction. The staff of the various schools includes, besides local ministers and missionaries and national Christian and social leaders, lecturers from the prefectural departments of agriculture and from agricultural schools or colleges within the prefectures. These have been glad to cooperate without cost to the schools except for travel expenses. Most of the schools are held for approximately two weeks.

*From his notes sent to the Boards by way of information.

RADIO NEWS

Word from Turkey has made it clear that Miss Pohl's letter about the radio message of April 20 was misunderstood and that she did not hear the message. The May 18 broadcast was heard plainly in Guadalajara, Mexico, and probably would have been heard in Dondi, West Africa, if Mr. Dart had not been called away from his instrument by an emergency which lasted until past the time of the broadcast, as he has frequently got other broadcasts from W1XAZ. Will any other missionaries who are able at any time to hear American stations please report the fact and which ones?

"We Dedicate This Hospital"

By WILSON FARNSWORTH DODD

TO the glory of God, our Father, by whose favor this hospital has been built,
We dedicate this hospital.
To the honor of Jesus, the Great Physician, whose living spirit caused the erection of this hospital,
We dedicate this hospital.

To the praise of the Spirit of God, the source of life and light,
We dedicate this hospital.

For the Healing of the suffering, by the use of medicines that Medical Science has developed, and God's free gifts of Sunshine and Fresh Air, and the consecrated skill of trained hands, and the sympathy of loving hearts,
We dedicate this hospital.

DR. DODD

For the Children who suffer in innocence, and the Villagers who bear their burdens so patiently, and the Mothers who so often suffer needlessly, and the Manhood of the land, for the Rich and the Poor and all sorts and conditions of men who need Health.
We dedicate this hospital.

In grateful remembrance of all the Doctors who have worked here, all the Nurses who have ministered here, all the Helpers who have served here, all the loving Givers who have given money; in grateful remembrance of this host of witnesses,
We dedicate this hospital.

Knowing that a building and equipment of itself is lifeless and unable to aid any sufferer,
We now do dedicate ourselves to be the humble servants of those who come here in pain and need and seeking health, and thus,
We dedicate ourselves to the service of God in this place.

This was the service of the dedication of our new hospital in Talas, on May 22. There were hymns and responsive reading; Miss Sylvia Eddy gave the Florence Nightingale pledge. Rev. Paul E. Nilson spoke of the Spirit of the Great Physician; I gave an account of the history of the hospital, which had been founded by my father, Dr. William Schauffler Dodd, in 1888. The fine building he had erected had been burned down several years ago and work had since been carried on in an old residence.

The "new" hospital is in reality but the girls' school building erected in 1911 by Woman's Board of Missions funds, vacant for some time, and remodeled for our purposes through the use of the insurance money. The service was held in English, the American group and nurses only being present. Mr. Woolworth happened to be here that day and also Rev. Frederick Greene, formerly of Turkey. Both took part in the service. Miss Jenny Paige offered the prayer of dedication. It was a happy occasion for me.

Four days later we moved the patients over into the building, and it is now (June 5) running full blast. This is our busy season. We now have 24 beds and the hospital has been full right along, with patients sleeping on ox-carts over night in front of the gate, hoping that the discharge of some patient in the morning would provide a bed. It is all very encouraging and gratifying, and a great help to us financially. The new building with its conveniences, its spaciousness, its cleanness and attractiveness, is a great joy to me. Now that I have the building and that dream is realized, I must see that we keep out of debt.

Reaching Our Goal in Czechoslovakia

By ALDEN HYDE CLARK

THE Czechoslovakia Mission of the American Board has completed its work. This is the consummation of an ideal that the Czechoslovakia churches and Mission have held before them for many years. It is good news of advance. Sixty years ago this Mission was started under the wise and devoted leadership of three notable missionaries—Henry Albert Schauffler, Edwin Augustus Adams, and Albert Warren Clark. It was not long before the missionaries had definitely set before themselves the ideal of developing in the young Bohemian church a type of leadership which would in time make further foreign missionary help unnecessary. Indeed, years ago when Mr. Schauffler and Mr. Adams dropped out and the remaining missionaries were Dr. Clark and Rev. John S. Porter, they had definitely set before themselves the ideal that Mr. Porter, the younger of the two, should be the last American Board missionary in Czechoslovakia. For fourteen years Mr. Porter has been our only missionary in active service in Czechoslovakia.

By a happy coincidence Mr. Porter's seventieth birthday and the sixtieth anniversary of the starting of the work in Czechoslovakia came together this year and the churches found in this double event the opportunity for a notable celebration.

The appropriation which the American Board had been making to the Czechoslovakia Mission had already been placed on a decreasing scale, but, according to the original plan, there were ten years still to run before the appropriation would cease. The Czechoslovakian churches took the occasion of their sixtieth anniversary celebration to make the generous offer to the Board to carry on their work without any further appropriations, if the Board would raise in America a $25,000 Jubilee Fund for erection of chapels. The churches on their part undertook to raise a similar sum for this object. With these combined gifts it was their plan to build simple church buildings, with living quarters for the staff, in some ten centers where now the church meets in inadequate and expensive rented quarters. Mr. Porter himself started the ball rolling by making a most generous offer of the first $1,000 toward the Board's part of this Chapel Building Fund. This proposal was so appealing from the point of view both of the early financial relief of the Board and also of the good of this work that even in such a year as this the Board felt that it must do everything in its power to accept it. An old friend of the Czechoslovakia work subscribed $5,000 and that clinched the matter. With these amounts and sums in lieu of the appropriations that would normally have been made for 1932 and the following two years, the American Board has been able to secure $20,000 for this Jubilee Fund. It looks forward to raising the remaining $5,000 when the financial situation is better.

The Jubilee celebration took place on May 24–26. The Board was unable to send a representative, but did send a special cable announcing the gift and a long letter of congratulations and best wishes. A reply from the Czechoslovakian churches has now been received. They speak with great affection and appreciation of the work of the earlier missionaries. They review the present activities of the churches: their religious monthly publications, books, orphanages, Nurses' Home, Old People's Home, and Bible Colportage Association. These are some of the activities of their 32 organized churches holding services in 132 places. They call attention to the fact that the influence of the work is going out as leaven into the life of Czechoslovakia far beyond anything that statistics can report. They earnestly request the Board to allow their "beloved brother and leader, Rev. John S. Porter," to remain among them "until such time as the Lord shall call him to Himself."

The Board has gladly granted this request and has taken action approving of Mr. Porter's re-

These are the men of Czechoslovakia who take over in full from the Board the support and conduct of the work in their country. By their looks—as well as deeds—they are men to be trusted with the responsibility of preserving the faith in that land of John Huss.

Mr. Porter (front row, fourth from left) has been made emeritus missionary by the Board. He has done a noble and enduring work as brother and spiritual father of these very men he stands among.

tirement in Czechoslovakia, where he will continue his devoted service.

American friends who visit the Czechoslovakian churches have been deeply impressed by their fervor and their faith. Most of the members are from the simpler walks of life, yet somehow their Christian character makes its impression on the life of the land. There are able and well-trained pastors among them, but there are also such leaders as a seamstress who is the heart of the work in a flourishing church in a city of about 5,000. Mr. Porter says: "Among the converts there has never been anyone who remained in the city who could lead the work. Hence this seamstress has continued to serve this church for twenty-six years. She lives in one room, earns her livelihood with her needle and leads five services weekly. And the people are fed. A member of another church who, however, often attends our services, said to his pastor, 'Why do you not preach like the seamstress over there in the Congregational church?' "

The following quotations from their letter to the Board give something of the spirit in which these Czechoslovakian churches are now starting on their era of complete self support. "We do not look upon what has been accomplished in these sixty years as a finished building, but rather we desire that what now is shall be a foundation for further work." . . . "We trust that your hearts will never be estranged from us. Neither we nor our children will ever be able to leave you out of our love and prayers. Please continue to remember us at the throne of grace in your prayers."

We salute these forward-looking sister churches of ours in the land of Huss, inheritors of a great tradition, facing their future with courage and with faith. May they continue to progress and to exert ever-increasing influence on the life of their land and of the world.

Toward a Literate Chinese Church

By KENYON L. BUTTERFIELD

THERE is a considerable opinion in China in favor of making literacy a requirement for church membership. Such a rule would probably work hardship among older converts, but it would seem both desirable and practicable in the case of those between the ages of, say, fifteen and twenty-five. The church in some parts of China has shown how literacy can be acquired by the younger people, how indeed this service wins adherents.

Everybody interested in China has heard of the remarkable work being done by Dr. James Yen. Ten years ago he organized a great literacy campaign through the use of the thousand character system, which he had evolved as a means of teaching the illiterate peasants to read in the course of one winter's schooling.

An interesting offshoot of Dr. Yen's work is that carried on now for more than eight years under the auspices of one of the stations of the American Board and under the direct leadership of Hugh Hubbard. He took over Dr. Yen's plan and through his thirty evangelists spread abroad in the fourteen counties in which this mission is at work the news that schools would be organized to teach people to read. The villages must provide the places of meeting and the teachers, the pupils must provide their own textbooks. The textbooks were not expensive and the mission made a small contribution towards some of the general expenses of the schools, though none towards teachers' salaries. As a matter of fact the teachers got no salaries. And, what is more interesting, there was scarcely a village which did not find within its borders someone capable of teaching the school and willing to render this service. Each school lasted four months and met for two hours each weekday evening.

Each year something like 150 or 200 of these schools have been held with a total enrollment of 5000 or 6000 each winter. About one-fifth

of the pupils succeed in passing an examination for literacy; of course many of those who do not pass have learned something. Thus during this period of eight years nearly 40,000 have been enrolled in the classes.

Now it is to be noted that there is no requirement that the pupils should be Christians or express any interest in Christianity. None that the teachers should be Christians. Moreover, religion is not mentioned in the schools. Nevertheless the number of Christians in this territory has increased during this period some 75 per cent. There are probably very few areas in all China where greater membership gains have come during these recent years. The secret of it seems to be that Chinese peasants, though not particularly impressed by the preaching of what they deem and call " a foreign religion," are deeply touched and keenly interested in the words that come from those who set out to help them directly and immediately in their daily problems.

Nearly all these new members are young, and are from the more intelligent and more progressive classes. Perhaps a majority of them have learned to read in these winter schools set up by the church. This seems to show that a literacy test for church membership applied to young people would not only be no hardship but a distinct advantage to themselves and to the church.

In recent months this mission has been undertaking two experiments with the rural community parish. The program is still small, using mass education, however, on a considerable scale and also utilizing the vaccination campaign which has already been carried on for some years. There is a drive for the use of copper carbonate throughout all the villages to prevent wheat smut. There are games for children, lectures on citizenship and community subjects. In each of these parishes there is a strong religious program with classes for inquirers. One of them has a woman evangelist and also the help of a band of students from the mission school.

Note: Dr. Butterfield has published *The Christian Mission in Rural India* and *The Rural Mission of the Church in Eastern Asia* (International Missionary Council, 419 Fourth Avenue, New York, $.65 and $1.00).

An American Board Commissioning in England

AT Buckhurst Hill, a beautiful suburb of London, took place on June 20 the commissioning of Miss Gladys Emily Lucas, who had already taught for three years in the Gedik Pasha School at Istanbul and has recently received a life appointment under the American Board.

Miss Lucas took Miss Helen Calder of the American Board from the 5.33 train on which they had both traveled from London to her home to meet her father and mother and see the gardens which surrounded the little house as like gardens surrounded all the homes in the suburb.

The service was later in the evening in the beautiful stone church. The present and former ministers of Walthamstow, where the Lucases lived until a year and a half ago, were there and read Scripture and offered prayer. Quite a number of the hundred people present had come over from Walthamstow. After two hymns, the Te Deum, two prayers and Scripture reading Miss Calder made a fifteen minute address, speaking briefly of the Haystack, the Candidate Conference just ended in Boston, and the interdenominational and international aspects of the American Board work, resembling in these and other ways the London Missionary Society. "Our people here have really been drawn closer to the Church of America through your talk," wrote Miss Lucas to Miss Calder later. After another hymn Miss Calder presented the Commission. Rev. A. Birkmire, pastor of the church, offered the prayer of consecra-

tion. Mr. Lyman MacCallum of the American Bible Society in Istanbul—and son of Rev. and Mrs. Frederick MacCallum, for many years missionaries of the American Board in that city—gave the welcome to the field. Miss Calder then read a letter from Miss Anna Borden in behalf of the First and Central Churches of Fall River, Massachusetts, who have adopted Miss Lucas as their project, on account of their interest in the Gedik Pasha School, developed through their contacts with Miss Ellen W. Catlin, who is withdrawing from the school this year. Dr. Edward Shillito, former pastor of the Buckhurst Hill Church and now associated with the editorial department of the L. M. S., gave the message from the home churches and the London Missionary Society, speaking in a very friendly way of the relations between that society and the American Board and of his pleasure in this further link between them.

The hymns had been chosen by Miss Lucas, and the last one, "The Song of the Builders,"* had been written, words and music both, for an anniversary of Toc H (abbreviation used for Talbot House), the name of an organization which has grown up since the War because of a splendid bit of work done in the original Talbot House at the front.

*We are the builders,
God hath chartered us;
Sure, with a strong hand
Hath He holden us.
We are His workmen
Building His Kingdom. . . .
His be all glory,
Ours all laboring;
He is our Master,
We His journeymen,
Serving full humble
God the Designer.
Whom the Lord helpeth,
He builds mightily;
All that He foundeth
Stands eternally.
Naught overthroweth
Faith everlasting.

Christianity and the New World†

By HUGH VERNON WHITE

THE Church of today could well take as its textbook *Christianity and the New World,* by F. R. Barry, a volume in the library of constructive theology. It fully deserves the designation "constructive," for its chief merit consists in taking the loose ends of many lines of contemporary thought on morality, citizenship, and theology, and weaving them into mature and practical conclusions. Dr. Barry does not shut his eyes to the radically new conditions in the world of today, nor does he resort to special pleading nor to the appeal to tradition; he recognizes that we do live in a new day, a day in which thoroughgoing readjustments must be made in our conceptions and practice of Christianity. His own work is a major contribution to those readjustments.

The central thesis of the book is concerned with the nature of Christianity and its relation to the so-called "secular" life of the world, its business, political activities, intellectual and aesthetic interests, and even the pursuit of pleasure. As regards these two aspects of man's life, the "religious" and the "secular," he first clearly establishes the distinction, and then does the more difficult thing: shows their true and necessary inter-relation. This is a most important matter just now, when religious leaders are envisaging the great struggle as being between secularism and the life of the spirit, when some are calling for an alliance between all the religions and other spiritual forces to constitute an adequate opposition to secularism. Dr. Barry conceives of the secular as distinct from, but not opposed to, the religious. Man has his religious life with its appropriate beliefs, attitudes, and outlook; it is the most important interest of his life, for it has to do with his relation to God and the realization of his place in an eternal order. Religion is necessarily other-worldly,

†*Christianity and the New World,* by F. R. Barry. Harper and Brothers. $3.00.

and the highest goals of human life and the source of its highest guidance and authority are to be found in the supernatural. Religion is man's ultimate concern; it does not need to be excused, defended or supported by claims that it is useful for other than religious ends. God is not a means to anything but the end of everything, and religion is man's experience of God.

But there are also secular areas of man's life: man lives in this world even though his "citizenship is in heaven," and in the occupations of this world he finds satisfactions, duties and ways of serving God. There is a secular service to God as well as a religious service, and each has its place and importance. The two should not be confused nor should the one be injected arbitrarily into the realm of the other. It would be out of order to begin a football game with prayer, just as it would be out of order to kick a football about in a church service. What Dr. Barry does is to show the artificiality of much of the attempt to "make all life religious." The result is to enhance our sense of the wholesomeness of the natural life of man and at the same time to show how we may do the will of God in the living of that life. "Nobody can be always religious. We remain part of the natural order still: we must 'trade with time,' with things and with persons; we live in a number of different spheres and kingdoms—economic, civic, technical, aesthetic—each ruled by its own proper laws, each of which expresses the Divine Purpose at that level and within that context."

The universal rule of human life is to do the will of God. Thus simply and consistently with the nature of Christianity does Jesus lay the foundation of ethics in religion. There is no other adequate or really rational basis for ethics. But not all doing of the will of God is religious; the greater part of it is in the life man lives in the world with its varied activities. This may seem a new idea to some, but it is a true and necessary distinction; "doing the will of God" is the term that covers the whole life of the Christian and part of that life is religious, part secular. And in both areas there is enjoyment as well as obedience, for at any level of life at which man finds satisfaction he finds God. The practical ordering of a Christian life is largely a matter of subordinating the lower to the higher, not the mere elimination of any kind of enjoyment. Following out this principle the writer makes suggestive applications of the Christian principle to two of the most important relations of life, the family and citizenship, and gives a brilliant exposition of the practical outworking of the principle in those areas. It is hard to say whether the finest thinking of the book is done in dealing with the matter in theory or in these practical applications of the ideal.

If there is any suggestion of improvement in this splendid account of the nature and place of Christianity in the world, it would be that the term "Christianity" should be made to cover the whole of a life, both in its secular and religious functions, that is lived in obedience to the will of God. Dr. Barry has shown that man is a Christian in his secular pursuits when in them he does the divine will; why not say, then, that there is a Christian secular life as well as a Christian religious life, and thus make Christianity the inclusive term? This is not just a matter of words. Every minister is perplexed by the layman who is a good Christian in practical matters but who does not seem to be "religious" or to respond to the service of worship; in short, he does not seem to have any religious experience. In a similar connection Dr. Barry says, "But about 90 per cent of the human race, at least in its Anglo-Saxon branches, are . . . unvisited by religious experience in this sense at all." Now these persons are Christian in their own way, but that way is predominatingly secular and in relatively small degree religious. But they have a place in the Christian fellowship which is the Church, and it has been observed that they sometimes put to shame the more "religious" brethren in the general level of their moral living.

This use of terms would also bring clarity into the discussions of the missionary enterprise of the Church. There has been a loose distinction between the "evangelistic" and the other forms of work, with a feeling that somehow the latter were hardly justified in their own right as missionary work, even though they contributed greatly to human welfare. According to Dr. Barry's treatment they would be given their

rightful standing as secular forms of service which do not need to be called religious to be fully justified as ways of serving God as well as man. But I would suggest that these forms of life and service are "Christian," and that Christianity embraces them as well as it does the specifically "religious" activities, such as evangelism and the direct fostering of religious worship in churches and chapels. This opens up a wide question which cannot be discussed here, but the right basis for the answer to it is found in this book, which illuminates the whole subject of Christian living in the modern world. It is a book in which preachers and teachers of Christianity and others who are trying to see their way clearly to a sane and productive Christian life in the present-day world will find satisfaction and delight.

The Passing of Two Christian Scholars

The Scholar in India: Dr. Justin E. Abbott

By ALDEN HYDE CLARK

DR. JUSTIN EDWARDS ABBOTT, for twenty-nine years a missionary of the Board in Western India, died at his home in Summit, New Jersey, on June 19, 1932, in his seventy-eighth year.

Son of one of the stalwart earlier members of the Marathi Mission, he had an understanding of the land and its language which came in part from his boyhood experience. Two sisters also were missionaries in India: Miss Anstice Abbott and Mrs. Samuel Dean.

On completing his education in Dartmouth College and Union Theological Seminary, Justin went to the field in 1881 and until 1910 led a varied life of missionary activity with headquarters in Bombay. He was a Bible translator, an editor of the *Dnyanodaya*, a founder of various forms of industrial work in coast country near Bombay, and founder of two leper asylums. An institution which was the result of Mrs. Abbot's thought and interest was the school for little boys in Bombay.

After retiring from their active missionary service, Dr. and Mrs. Abbott maintained close contact with India, supporting the Clarke-Abbott Home for Little Boys in Bombay, giving substantial aid to the development of industrial work in Ahmednagar, giving aid to the hospital in Wai, obtaining better vacation facilities for the missionaries, and continuing their interpretation to the West of the best of Indian literature.

His early interest in the lepers of India led Dr. Abbott to enter into the problem of leprosy around the world; traveling extensively in South America and Europe, he aroused in the people of several countries solicitude for sufferers and became directly responsible for a beautiful French leper hospital at Valbonne.

Dr. Abbott's unique service in recent years has been the translation into English of some of the greatest writings of Marathi religious literature, for, next to his active sympathy with those in want and suffering, the dominant note of his life was the desire to develop in all whom he could reach a sympathetic understanding of the best aspirations of the land of his birth. An impressive series of volumes has come from his pen, thus making available to those who wish for an insight into Indian religious experience a fund of material which they could not use in its original form.

Although partially paralyzed for some years, Dr. Abbott had continued to engage in this literary work almost to the end, his mind remaining clear and vigorous. It was only shortly before his death that in showing me the various devices whereby in spite of his crippled condition he was

able to use the materials he needed in his work, he said that in all his life he had never been happier nor more at peace. His spirit was in such close harmony with God that his physical handicaps, great as they were, were unable to stand in the way of a constant deepening and enrichment of his spiritual life.

The Board desires to express its gratitude for so devoted a life and its appreciation of Dr. Abbott's many services to India.

Camilla Clarke Abbott died in 1921 while they were on a visit to India. A brother, Mr. Albert Abbott of Northfield, Minnesota, survives him. One of his nephews is President Edwin B. Dean of Doane College.

The Scholar in Japan: Dr. Otis Cary

By GEORGE MILLER ROWLAND

IN the death of Otis Cary, on July 24, the Cause of missions in our American Congregational churches, the Cause of the Kumiai churches of Japan and the Cause of the Kingdom at large have lost a wise counselor and a consecrated worker—altogether a rare and devoted soul. Preëminently a man of simple living and high thinking, he went in and out among us throughout a long and useful life. He cared nothing for display. Severely plain in dress and abstemious in all his living, his mind seemed to dwell on the things of highest import, the things of the Spirit. One of his most intimate colleagues once remarked to the writer, "That's Cary: wear the old coat and buy the new book." His library shelves were well loaded with a wide variety of meaningful books and periodical literature; and he gave himself to this reading with fond perseverance, whether in his study or when touring about the out-stations of his field.

Together with intense devotion to the business of life, to preaching, teaching, or disciplining and enriching his mind and heart, he could on occasion tell a story with masterful effect. The children of the mission would hang on his words in rapt attention as he related the exploits of "Brer Rabbit," and other old familiar friends; and even as late as January, 1931, when a group of Japan friends gathered to celebrate the eighty-fourth birthday of Dr. and Mrs. Berry in Worcester, Cary entertained us with his fiery recital of some of the old time gems.

Dr. Cary was engaged fourteen years, 1878-1892, in direct evangelistic work, pioneering, preaching and organizing in the Okayama field primarily, but later and for a shorter period in that of Osaka. From 1892 to 1918, his connection was with the Doshisha University, largely with students in class room; but with frequent preaching in and about Kyoto. Since returning to America he has done much for Japanese congregations in Ogden, Utah, and elsewhere; and in speaking and writing for the American Congregational churches and for individuals, supporters of the American Board.

Like any good minister of the gospel, Cary set himself first to know his message, and second to know his hearers. Certain studies of the message are left to us in permanent form, either in English or in Japanese, such as his commentary on Corinthians (in Japanese) or his dramatization of Job; but these are, I suppose, not a tithe of the results of his persistent studies of the Message. Cary knew his Bible. Other extant writings of Dr. Cary's show to what purpose he sought to know his people: *Japan and Its Regeneration,* published in 1904 by the Student Volunteer Movement, is a concise little compendium that gives a general background as to the Land of the Rising Sun, its people, its history, Jesuit missions, the Restoration, new Japan, modern missions, final outcome. It answers in 140 brief pages many such questions as would naturally be asked by young people interested in Japan as a possible field for the investment of their own lives. *The History of Christianity in Japan* (Revell) in two volumes is a comprehensive

history. Volume I treats of the Roman Catholic and Greek Orthodox Missions from the time of Xavier to the twentieth century; the apparent extirpation of Christianity, 1616-1715, the period of the church forbidden; and the resurrected church up to the twentieth century. The difficulty of collecting materials for this volume, much of it found only in French in the writings of the Jesuit missionaries, speaks of the always painstaking labors of Dr. Cary. Volume II relates not only the beginnings in 1859 of Protestant missions in Japan but also the much earlier preparations in the hearts of Christian people here in New England. It shows some of the rapid movements of the Protestant churches up to 1909.

"Whatsoever thy hand findeth to do, do it with thy might" is a precept our brother followed with full fidelity.

In setting forth the deepest truth of the Master he spoke with perfect abandon. On one occasion a junior colleague spoke to the writer with great emphasis of "the splendid moral earnestness of Cary's preaching."

As we remember the scholar, the preacher, the teacher, the friend, the man of God, —

"—memory so recalls him, not with tears
But rather with rejoicing that he went
Bearing beneath the burden of his years
A soul so little bent."*

*From *Verses in Varying Mood*, by Professor Charles Baker Wright of Middlebury College.

Massachusetts Leads Off

By D. BREWER EDDY

NOW, with the Board's summer appeal half-way to its goal, comes the encouraging news that the apportionment gifts of the churches of Massachusetts show, up to July first this year, a $5,000 increase over the corresponding period of 1931; and, in addition, 9,167 dollars have come in through the coin cards on the Dollar Plan.

After weary months and years of decreased gifts, this is the most important and cheering news possible received by the American Board from the churches. Oddly, it agrees with the business cycle which through increased commodity prices and greater business courage seems to indicate a better day coming.

It is thought probable that church treasurers have heeded the appeal to remit more promptly all benevolence moneys, and that this may give the appearance, only, of increased giving, but, even so, Massachusetts leads off, and can *continue* to show increased receipts if the churches and pastors are ready to regain the lost ground.

The number of extra gifts in response to the summer appeal has passed the figure of 1,455, a 10 per cent increase over the number during the same period last year. The total is $6,500 below the figures for 1931. The final letter reporting fully to all those who have not yet sent their gifts has been mailed, and now we are approaching the finish.

There is yet time for some hundreds of new givers to make the definite decision to help turn retreat into advance. More treasurers will complete the remittance of benevolence funds before September 8. More individuals will bravely lead their churches to attain their missionary goals in the coming autumn months.

There are lessons to be learned in this depression: the greatest lesson of all is to show courage and determination in Christian obedience NOW.

Jesus is our pledge that God is no idle Spectator of the darkness of the world but will carry all things through into light.

K. Natarajan.

Montclair, 1932

By FRED FIELD GOODSELL

OUR missionaries are incorrigible optimists. Unlike most incorrigible optimists they are neither blind nor inactive. They see and they usually see into and through the conditions of life around them. They are dedicated to active participation in the process of transformation of life according to the mind and will of Christ. The foundation of their insight and passion is Christ's thought of God and man and His way of life. Somewhere in their formative years there has been an experience of God which lured them to follow the gleam, and a deepening sense of His presence and purpose carries them on with all the ingenuity and energy that faith can add to love. There are many moments in the life of a missionary when he has to call up the reserves of his faith and love. Things go wrong. Trusted associates disappoint. Support fails. Strength flags. Yet shining through every cloud is the bright sunshine of the day the Lord hath made, the day of good will and righteousness, of beauty and strength.

The missionary has something with which to challenge us. He can help us to discover a truly Christian pattern for a new world order, for he has been steadily facing that problem on its lower levels from the day he landed in his field. He can help us rediscover our own moral and spiritual resources, for he has been constantly drawing upon them. And this leads me to say that while it is true that the missionary cannot in the long run be more Christian than the church and civilization from which he is sent, he is usually ahead of the home church and his own civilization in his aggressive good will and insight into the process of creating the Kingdom of God on earth.

"Rebuilding with Christ: A Christian Pattern for a New World Order" has been chosen as the theme of the one hundred and twenty-third annual meeting of the American Board. This meeting is to take place October 18-20, 1932, at Montclair, New Jersey. The First Congregational Church of Montclair, assisted by three neighboring Congregational churches, is to be our host. Three thoughts have been uppermost in the minds of those preparing the program. First, we must clear the decks for the discussion of most vital issues. In forum and in addresses, sincerity, frankness, and insight are imperative. We shall listen to men and women like Dr. J. T. Stocking, Dr. W. F. Rowell, Dr. K. L. Butterfield, Miss Amy Welcher, Dr. W. F. Frazier. Dr. Oscar M. Buck, of Drew University, who has recently been in India, will be our guest speaker. Forums on The New Philosophy of Missions, The Oriental Student among America's Youth, Are Missions Overloaded with Institutions? How Rapidly and Effectively Are Nationals Taking over the Work of Missionaries? will be led by Dr. Hugh Vernon White, Rev. J. A. G. Moore, Dr. Alden H. Clark. Second, we shall have ample opportunity to get at the deeper thoughts of missionaries themselves. In smaller group conferences on various areas like China, Japan, India, Africa and the Near East as well as in other sessions some of our ablest missionaries will share their insight and enthusiasm for our vast coöperative undertaking. Third, special thought is being given to the sessions in which young people will feel that they have a challenging part in creating a new Christian world order. Dr. Walter Judd is the speaker of the evening session following the young people's dinner. His bride, Miriam Barber Judd, is to receive her commission following his address.

These are only a few of the high lights of a program and gathering that ought to bring hope and courage and insight to all who can share the experiences of those three days at Montclair.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Turkish Nightingales

The diplomas for the nine nurses who were this year graduated from the American Hospital at Istanbul, Turkey, were presented by Mrs. Sherrill, wife of the American Ambassador, General Charles H. Sherrill. General Sherrill and Dr. Lorrin A. Shepard, head of the hospital, made addresses. This was the first graduation in two years, for the course has been lengthened to three. Several of the graduates will join the staff of the hospital.

Give a Sixteenth

The workers in the Criminal Tribes Settlement at Sholapur, India, give a sixteenth of their salaries for the evangelistic work, according to Miss Ella C. Hoxie. Many of them give a tenth to charity, but not all of it goes through the Settlement account. With the new cut in income these faithful ones will probably do even more, Miss Hoxie maintains.

What Christ Has Done for Indian Women

Pointing out that of late many of the prejudices against the education of women in India have been cleared away, Nanubai Gaikwad, a former student of the Girls' High School at Ahmednagar, India, does not fail in her little article appearing in the last issue of *The Lantern*, the school paper, to pay tribute to what the missionary has done along this line. "When I think of women's uplift, my thoughts and sympathies go back to the first missionaries, who took up this hard job in spite of all the difficulties around them," she says. "Every intelligent citizen will have to admit that women's education owes a great deal to the mission work. Christian people, Christian ideas, Christian thoughts and Christian enthusiasm are the foundation of women's education. Education spread abroad as a result of the work of the mission schools and the uncounted efforts of the missionaries. Then the idea of such an education struck our own countrymen who started this work with the help of government . . . who can imagine what a great change the mission work has brought in the life of Indian women? I pray the Almighty that India may find her salvation through the efforts of her educated women."

At Last!

Great rejoicings are heard from as far away as Tehchow, Shantung, China, for the Porter-Wyckoff Middle School has been registered with the government at last. For four years the mission staff and friends have been working toward this event. There was a great celebration which included a field meet, speeches and plays. This consummation is giving new life and enthusiasm to all.

Mother Love

Fourteen—and about to make his first trip from home to become an apprentice in the big city. He lived in one of the many country villages which Rev. and Mrs. William B. Stelle visit, traveling in bumping, jolting farm carts. Every available moment Mother had spent in fixing his clothes, especially his shoes. "The soles and also the low uppers were sewed by hand, layer on layer of paper and cloth were pasted together; the whole an infinite labor of mother love," says Mr. Stelle. The lad delighted to lead in family prayers "with all the confidence and joy of a living soul jumping into the arms of God." On the last morning the boy arose early and stole out of the house on his way to earn his bread. Only Mother watched his figure diminish against the skyline. Only Mother said good-bye. "But if you knew how to interpret voice and manner you would have divined a bleeding heart," adds Mr. Stelle.

Not Without a Song

There is a song in the hearts and on the lips of the members in the little church at Katerina, Saloniki, Greece, because they have a new organ. The instrument came in good shape from America and was allowed to enter Greece free of all custom duty. "It is very touching to see the joy on the faces of the different members of the

congregation and community as they drop into the office to express their happiness," writes Missionary Dana K. Getchell.

The Inspector Praises

A letter of high commendation was sent the editor of *Iso Lomuzi,* Amanzimtoti Institute's new school paper, by D. McMalcom, chief inspector of native education, Natal, South Africa. The first issue of the magazine, said Mr. McMalcom, "had good solid merit in it and was excellently printed. It is no mean achievement to have produced such a work from your own press." Among other things he commended the "esprit de corps" of the staff. "From the principal downwards," he said, "there is a determination to make Adams the best school in South Africa, and such a spirit is infectious and irresistible." He concluded his letter by expressing his confidence in *Iso Lomuzi* as a medium for fostering the fine tradition of Amanzimtoti as well as enthusiasm and loyalty. "May you succeed in passing them on to every one of your students," said Mr. McMalcom, "for the student that makes them his own will have gone a long way toward becoming a teacher of character and worth—and there is always room at the top for men and women of that type."

A Bird's Nest Boy

Richard was a Bird's Nest boy. The Bird's Nest, you remember, is a little home for motherless babies left in most cases at the mission hospital in Madura. Forty years ago there was a thriving piece of Christian work in several villages nearby. Then it died out. Recently Richard through his efforts in a night school rekindled the flame. Under his influence a young man from one of the villages became a Christian and married a Christian girl. Then he and his wife took their place as the only Christian family in the community and are building up a little church.

Leaven

Native workers are growing in number and efficiency in West Africa, says Mrs. Marion M. Webster of Dondi. There are disappointments occasionally among the young leaders, but the percentage of failure is surprisingly low. "The self-sacrificing work of the men and women out in the hundreds of out-stations cannot be estimated," she declares. And their efforts are bearing fruit in the spreading of the Gospel message throughout distant villages. In towns along the railroad, too, schools are springing up, started in most instances by young men who have lived in the mission stations or have received inspiration from the Christians out in the villages. Away from their homes they appreciate what they received there and want to help others. So they start by gathering groups after working hours and teaching them how to sing hymns, read from the Bible and understand the Christian message.

Norah, Still a Pioneer

Norah Tamele is still a pioneer. She is a graduate of Mt. Silinda Institute and was the first native girl to take charge of an out-station school. This was a great achievement for an African woman. Miss Tamele underwent an operation upon the new operating table in the Mt. Silinda Hospital. She was indeed the first patient. Only one other black person in this district had undergone an operation, as the native folk stood in deadly fear of incisions, but Norah is the pioneer type and she never hesitated. Now she is back again at her post.

A Bible Woman's Bicycle

There is nothing backward about the Chinese Bible women of Paotingfu. One of them is using a bicycle to reach district villages quickly. This, of course, is quite a change from the old conception of a Chinese woman's activities. Seven of the Bible women who attended the annual meeting of the Paotingfu Station Association were formerly pupils of Miss Bertha P. Reed and are doing good work.

The Laborer and His Hire

Increased poverty among their own members and decreased appropriations from the United States have not broken the spirit of courage and optimism among the Congregational Churches of Mexico. In order that the pastors may have sufficient financial support, which the churches cannot give them now, it has been agreed that each minister will be free to support himself in part by remunerative work outside his regular duties. The pastor at Pozole, for example, is gaining part of his livelihood from his bakery and garden.

Why the Church?*

Prepared by Rev. M. Raymond Plumb

WORSHIP APPROACH

Hymns: "Come, kingdom of our God"
"These things shall be, a loftier race"
"Christ for the World we sing"
"Jesus shall reign where'er the sun"

Scripture: After personal preparatory study of the whole letter, use Ephesians I:15-23; 2:10-22; 3:6-7; 4:4-6, 11-16.
Note these points:
Christ is the Head of the Church
The Church is his Body
The Church is one,—
with no middle wall of partition,—(2:14)
with unity of faith,—(4:4-6, 11-16).

(Note: The meaning of these passages is clarified and heightened by the translation of Dr. James Moffatt.)

Prayer: For the same things Paul prayed for (3:14-19; cf I:15-19).

PROGRAM SUGGESTIONS

Let the leader direct and summarize the development of the following paragraphs, as presented by several prepared individuals:

1. Christ is the Head of the Church. The Church is his Body, the "corporation of Jesus," designed to "body him forth." It exists to do in the world what Jesus did in the flesh among men. It is the world's best agency to realize the hopes and purposes of his spirit.

2. The fundamental reason for any corporation, any organization, is that which underlies the Church. It is a partnership of Christ's followers organized to do his work more effectively than any number of "lone soldiers," however earnest, could possibly do it.

3. This is *the one work of the one Church for the one end.* There is no real line between church work at home and abroad. The cleavage is between Christianity on the one side, and, on the other side, paganism, vice, ignorance, exploitation, industrial and social wrong, *wherever found.* Christianity is challenged on every front. Defeat in China is as bad as defeat in America; advance in the foreign sector as important as advance in the home sector; support of "missions" as strategic as support of the local church. This is the most important corporate enterprise in the world. We want the whole Church to carry on the whole work for the whole purpose of Christ!

4. Develop the above paragraph also by a reading or a report of "Why Christian Missions?" by Hugh Vernon White (pages 35-37).

(This booklet of four programs may be secured for ten cents from an office of the Commission on Missions, 14 Beacon Street, Boston; 287 Fourth Avenue, New York; 19 So. LaSalle St., Chicago.)

5. The importance of the Church as the means of supplying religious power for practical righteousness is brought out in the article by Dr. White in this issue of The Missionary Herald, "Christianity and the New World."

6. Illustrate how the churches at work in various countries "body forth" the one Head, by a brief report of the article in the October issue concerning an important council which met this summer: "A report of the Herrnhut Meeting of the International Missionary Council."

7. Refer to "The Five Hundred Words." Point out what they declare as to the new *conditions,* new *motive,* new *approach,* and new *method,* of the task of the Church.

(This may be secured free in leaflet form from an office of the Commission on Missions.)

8. If desired, portray our part in the work of the whole Church by outlining the organization of the Congregational-Christian churches. This may (1) emphasize the merger of the denominations; and (2) name our boards and commissions for service, each and all coöperating for the "upbuilding of the Body of Christ."

(The first two programs of "Our Congregational-Christian Body at Work" give this material in concise form. This booklet may be secured for 10 cents from the Commission on Missions.)

9. The leader may close by exhibiting a copy of this issue of The Missionary Herald, rapidly pointing out interesting pictures or articles to which reference has been made in this program, or which help to answer the question, "Why the Church?"

*This is the first of a series of ten program outlines for adult meetings to appear in The Missionary Herald during the year 1932-33 on the general theme of "The Church." The series is planned by the Committee on Missionary Education. Another outline on the same subject, but by a different writer, will appear each month in *The American Missionary* number of the *Congregationalist.*

Publications of the Boards

American Board

Christianity in Revolutionary China: A Group of Four Programs. By Rowland McLean Cross. A 44-page booklet for use in adult study groups. 10 cents.

American Missionary Association

Seven leaflets dealing with the American Indians.

A Century of Progress: A Group of Four Programs. A 48-page booklet by Mrs. Lawrence Riggs Howard for use in adult study groups. 10 cents.

The Fort Berthold Indian Mission and Its Work, 1876–1932.

Why They Did Not Vanish, by C. L. Hall. An 8-page illustrated leaflet.

Titsie, an Indian story for Juniors.

Our Kate (Little Neighbor Stories). 16-page story for children.

Fire Thunder's Baby Food. 8-page illustrated leaflet.

Little Warrior Cut-out and Paint Book, with doll and suits drawn by a Santee boy. 16 pages of cut-outs.

Education Society

Why Christian Missions: A Group of Four Programs. By Hugh Vernon White. For use in adult groups. 10 cents.

Young People's Bulletin No. 47. 16 pages of suggestions.

The Christian Life Series. A single sheet announcement.

What about Race Relations? By Louise Thompson. Reprinted from *Adult Bible Class Magazine.* 3 cents.

What about Military Training? By Tucker Smith. Reprinted from *Adult Bible Class Magazine.* 3 cents.

Book Chat

Two books on the making of modern Turkey have recently appeared: *American Relations with Turkey, 1830–1930,* by Leland James Gordon (University of Pennsylvania Press, $4.00); and *The Partition of Turkey: A Diplomatic History 1913–1923,* by Harry N. Howard (University of Oklahoma Press, $5.00).

Both these writers have been impressed with the epoch-making significance of recent events in the Near East. The year 1923 makes a great watershed of history. Historians naturally and economists of necessity in these days turn their attention to events of such significance. A whole crop of books dealing with Turkey and its neighbors is issuing from the press. These two books are among the best.

For the American student these books supplement each other admirably. Gordon should be read first. His first two chapters on "Background" and "The High Spots of a Century" form a particularly good brief introduction to the whole story of the making of modern Turkey. He writes for the busy American business man interested in world trade. Howard writes for the careful student of diplomatic history with its intricate mazes of international relations. He has traced the story of a decade 1913–1923, full of tortuous experiments, tragic catastrophes and blazing nationalistic hopes.

He shows how the break-up of the vast Ottoman Empire was of tremendous significance for the whole world. His book deserves a leader in the Literary Supplement of the London *Times.*

Gordon points out that "contacts between nation and nation originate through commerce, through capital investment, and through movement of peoples." He regards these as essentially economic questions, all of which have their political aspects. He makes room for a chapter on America's Goodwill Investment in Turkey. He calls the enterprises of missions and philanthropy non-commercial capital investment. In spite of this logical arrangement and in spite of evidence of great diligence and fair-mindedness in research, any friend of missions in Turkey will lay down the book with a sense of disappointment. In the first place, the chapter does not really belong to this kind of book. To put missions, even the great American colleges in Turkey, in an "economic" atmosphere is to put them in a wrong perspective. Their value or their cost simply cannot be measured with an economic scale. Further, there is little evidence in this chapter that the author has grasped the true significance of Christian missions in Moslem lands. Here again, it may be that an economist sees in them

no significance beyond what can be measured with his scale of values.

And finally, to judge from this account of missions in Turkey during the last century, one might conclude that their chief result had been to stir up trouble. I do not believe that Mr. Gordon intends to give this impression. He might have avoided it by some paragraphs devoted to the missionary's conception of Islam as a great spiritual problem—but this would not be in place in "an economic interpretation."

Both these books are full of information and conclusions with which every missionary in the Near East should be familiar. They are well written, well arranged, well printed and remarkably free from minor errors.

FRED FIELD GOODSELL

In an editorial in our June number we referred to William H. Danforth's little book *I Dare You.* We don't hesitate to recommend it to everyone who is interested in the character development of the youth of our land or any land. Just to read the Foreword with its eulogies of the book carries an inspiration in itself. Mr. Danforth printed the book privately for his personal friends and for "daring youth who may cross my path." The proceeds of any sales go to "some worthy youth program" and of course to the expenses of his "I Dare You Club" to which he refers in the book.

I Dare You is based on the fourfold plan of living and can be of real practical use to anyone, old or young. We understand that the demand for the book has been so great that it has gone into its second edition and has found its way not only into business organizations but into summer camps for training purposes, into Sunday school associations, and so on. Individual copies cost $1.25; copies in lots of five at $1.10 each; in lots of ten at $1.00 each; in lots of 100 or over $.75 each. The book can be secured through Mr. E. J. Leatherbury, secretary, I Dare You Committee, Ralston Purina Company, Checkerboard Square, St. Louis, Missouri.

So, let's dare to be strong, let's dare to be creative thinkers, let's dare to put our personality to the front, to build a foundation in our spiritual self, and to launch out into the deep.

Gandhi comes into the picture again—this time through a most interesting book written by Frederick B. Fisher, former Methodist Bishop of India. The book is entitled *That Strange Little Brown Man Gandhi* and is published by Ray Long and Richard R. Smith, Inc. ($2.50).

Dr. Fisher writes out of twenty-eight years' residence in many parts of India, from letters and personal observations and from material gathered in numerous conversations with Gandhi; but most of all from an enduring friendship with the great Indian leader. We fancy that he is a somewhat sharp contrast to the Mahatma in temperament and personality, but perhaps that makes the book more reliable as well as readable.

The writer evidently is pro-Indian, though not anti-British. In religion he is a Christian but not anti-Hindu or anti-Moslem. He evidently tries to turn us Anglo-Saxons around and reveal us to ourselves as the awakened, aggressive Indian patriots actually see us. He tries to use Gandhi as a telescope through which to view the balancing of Eastern and Western forces in the East—spiritual weapons and machine guns in the scales of practicability.

If you are interested in Gandhi as a statesman of peace; in the question whether the Mahatma is a fanatic or not; in the situation of the Indian in Africa;

"ACME"

THE PICTURE OF MRS. GANDHI IN THE BOOK

in American influences at work upon this "fighting pacifist"; in the Christian element in the Hindu leader; in the relation of Gandhi to Hindu-Moslem unity; in British rule in India and the ability of the Indians to rule themselves; and in a fearless discussion on foreign missions—which to him, by the way, faces its greatest hour in India—you will like this book.

With reference to *The Young Revolutionist* by Pearl S. Buck (Friendship Press, 150 Fifth Avenue, New York, $1.50) we have learned since last month when we mentioned the book that it is meeting with a rather interesting reception. For one thing, the Friendship Press has never had a missionary book with such a sale in the general book stores. On the official day of publication *The Young Revolutionist* went on sale in practically every leading book store in the United States, and it has sold well, too, in spite of the fact that critics have sought in the book for the kind of material found in the prize seller of the year, *The Good Earth*, and have criticized it for showing religious favor, etc. Macy's great department store in New York, which has the largest book department in that city, bought 250 copies, sold them all, and came back for more. Wanamaker's in Philadelphia has already reordered five times. The commercial book houses, in fact, seem to be doing a great deal more with *The Young Revolutionist* than the religious houses. Perhaps this is because we church people get under way rather slowly.

The book, by the way, has reached the third printing in the United States and has been independently published in London.

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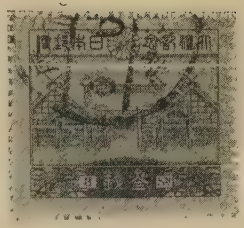


Our Stamp Corner

THE two stamps which we picture this month are from the Enthronement Issue of 1928. These appeared in four denominations, the 1½ and 6 sen in the phoenix bird design, the 3 and 10 sen in the pavilion design as shown. The phoenix bird, one of the emblems of the Imperial Family of Japan, is of Chinese origin. It is said to appear only at millennial periods when some very great man is born. It is the emblem of the sun god in Egypt and may be connected with the sun goddess in Japan (ancestress of the Emperors.) It is said to have the head of a fowl, crest of swallow, neck of a snake, tail of a fish. Since it is said to live 500 years it is a symbol of immortality. Gold images of the phoenix, as represented in the stamp, surmount two thrones on which the Emperor and Empress sit for the enthronement ceremony. This ceremony took place in Kyoto, the ancient capital of Japan (where is located Doshisha University, and several missionary families) in 1928. The special pavilion shown in the second stamp was erected just for the enthronement ceremony. It is a primitive hut following ancient design, made of unhewn timbers bound together with vines. There the new Emperor kept a ten-hour vigil. Prayers were the principal feature of this vigil, accompanied by a certain prescribed historic ritual. It was reminiscent of the night-long vigil of medieval knights. The new Emperor spent most of the night alone "with his ancestors." Another symbol of the Imperial Family appearing on each of these stamps is the 16-petal chrysanthemum which may not be used by anyone else.

This, That, and the Other

Dr. Bliss Writes from Yangkow

"Yesterday (May 20) I returned from a visit to Shaowu in company with Rev. Edwin Kellogg and Pastor Chen, the general secretaries for the group of churches in northern Fukien. We were at Shaowu exactly two months. The two secretaries spent half that time in the country visiting the churches, while I was continually at the city with my days crowded with medical work.

"There was an epidemic of Chinese measles in full blast among the young children. This is much more virulent than the type of measles with which we are familiar in the United States, and causes a large proportion of deaths from broncho-pneumonia if there has not been proper treatment from the start.

"Western medical practice has gained general acceptance at Shaowu, and they have sadly missed the physicians on whom they have come to depend. Someone had made out a list of the many women who had died in childbirth during the year, who, they were confident, would not have died if a missionary physician had been within call. The chief magistrate offered to supply the salary of a highly trained nurse to work with me if I could find one who was willing to come. After their experience of being without a physician, the people were very unwilling that I should leave them, and it was hard for me to do so when a physician's services were so much needed and appreciated.

"We found that the attitude of prominent men towards foreign missionaries and the church had changed greatly for the better. A few years ago, when the nationalistic spirit was strongest, it was not good policy for those who had political aspirations to be considered at all under the influence of foreigners. But during this visit all classes of people treated us with real cordiality. The change in attitude of those who have made trouble is remarkable. I believe that the present friendly attitude is genuine, and all the feasts that were given us was the Chinese way of publicly stating that they were wrong in their former attitude towards us and the church.

"The secretaries met with the same friendly reception on their visits to the towns where there are churches and the villages where there are small groups of Christians. They found these Christians 'standing fast in the faith' in spite of troublous times and without the encouragement of visits from missionaries for nearly two years. This steadfastness is no surprise to us, as the growth of the country work has all along been steady and healthy. It has been the city churches that have lost members . . . who have not been strong enough to withstand the temptations of social and political ambition. We have strong hopes that some of these, or at least their children, may later become spiritually fitted to be the leaders in the religious life of the community as they are already the social and political leaders."

Money Rubbed All Over Him

An Oberlin returned student, just back from a long term of office in one of the ministries at the national capital, "has had money rubbed all over him," to use his own expression. "Bribes and beguilements calculated to make him gloriously rich have had no fascination for his incorruptible soul," writes **Rev. George W. Shepherd** from Ingtai, China. "He is poor, and proud of it, and the Christian world is proud of him. His studies at Oberlin seem to have established his convicton of the wholesomeness and beneficient influence of a courageous and simple life."

The Real Reason for the Gaziantep Farm

is the training of the young men who come in from the villages to work on it. "*They* are our raw material and produce, the center of our hopes and prayers," writes **Mrs. Harold T. Pence.** "In the three years we've been working with them we've had several very hard disappointments—one who was with us a year is in jail for robbery now—but we've real encouragement in others and have hopes of reaching the hearts of the weak ones yet.

"See that tall, well-built lad coming down the street, dressed in the wide, loose blue trousers and coarsely woven brown coat of the villager and carrying in each hand a galvanized iron box with a bail that contains eight one-liter glass bottles of milk. He is stopped by a city man who asks earnestly, 'Do you think the Americans could let us have a liter of milk a day? Our baby is sick.'

"As a revelation to the people come the products of the mission farm: clean rich milk (from our one Guernsey and one native cow) in sterilized bottles with caps. The milk supply of the city has always been peddled around in open buckets: well-watered milk, so dirty that the most careful straining cannot prevent a heavy black sediment from settling. The city government is now making an effort to demand clean whole milk of dealers. Last year it passed an ordinance requiring the butcher shops and restaurants to use the kind of traps with which we have waged war on flies—a pleasant surprise for us. These are just a couple of angles of the many-sided work through which we are trying to win friends and interest people in a better way of life."

Grinnell-in-China Must Not Be Closed

Elsewhere in this issue is given the news of the registration of the Porter-Wyckoff Middle School of Tehchow, North China. Principal Y. H. Yang has hung on tenaciously to preserve the school in the face of tremendous discouragements in recent years, and has kept a radiant, jovial, hopeful spirit that has been an inspiration to his associates. He has department expenditures down to a minimum, and with lessening financial help from Grinnell, the very favorable rate of exchange has been the salvation of the school, economically speaking. It is the only senior middle school of *any* sort for a population of more than 2,000,000 people in an area 500 miles long by 200 wide.

"Two fifths of the students," continues **Rev. Harold S. Matthews,** "are very actively engaged in promoting the Student Christian Fellowship which is managed by the students themselves with the aid of Miss Alice Reed and others of the faculty. Just now they are organizing into smaller groups who are to take responsibility for ways and means of spreading this same spirit through all phases of the student life. Nothing as spontaneous or as rich in spiritual value was evident under the old régime of required Bible study and required church attendance."

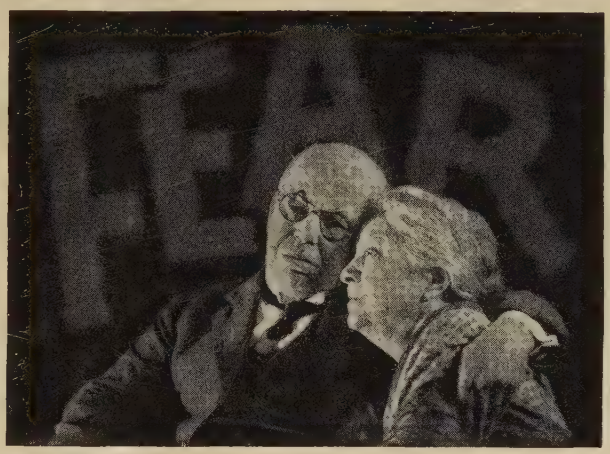
Woman's School, Foochow

During Miss Martha Wiley's absence, **Miss Josephine Walker** has been in charge in addition to her evangelistic work in the country districts. That *character* is a product of this school is shown by the stories of many individuals. One troublesome student was sent home for a term. "The teachers all unite in saying that she is a different woman this term," writes Miss Walker. "Before, she was an unhappy, troublesome individual who passed in nothing. Now she is happy and helpful and really getting along in her studies. It has been interesting to see how glad her classmates are over the new life that has come to her. While she had not advanced much in book-learning under Miss Wiley, yet she had got enough of *something* that meant more than that; so when she lost the chance of continuing and tried some government schools, she realized what she really wanted and she came back for that new life, and I believe she has it.

"Another girl Miss Wiley started used to be called the 'wild little cow girl.' Her brother insists on her coming to school, but the thing was to get her to study. When crossed she would have howling fits, throwing herself on the ground. Even last term she had a few sulks and one howling tantrum, and certain studies she refused to touch—almost! Now she seems one of our happy ones."

Bible Woman Supported by Dolls

handkerchiefs, towels, table-runners —or, rather by the proceeds from their sale in Paotingfu. And the making of these articles helped 60 women to earn their living. Meanwhile, they learned to read, and to know more about the Christian life. So Mrs. Hugh Hubbard states in *The Watchman.*



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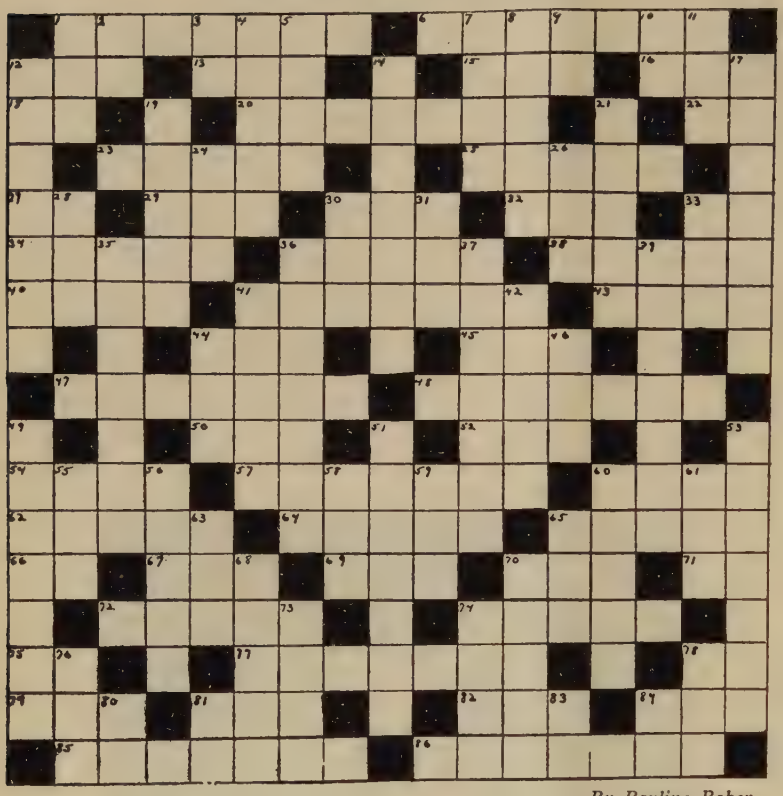

By Pauline Baker

HORIZONTAL

1. The first mission
6. Mission post
12. First name of a man who does social service work in Johannesburg.
13. Soon
15. Exists
16. The time to give
18. Where you'll find the Prophets
20. A pressing need
22. Forward
23. Teacher in the Philippines
25. Where are the Nilsons?
27. Each
29. A nurse in Fenchow, China
30. Greek letter
32. Prefix
33. Our travel agent
34. 2 in the Near East; 1 at 14 Beacon
36. Have to cross this to reach every mission but one
38. Touch of disgrace
40. Part of 4-down
41. Gloss over
43. Long used (Obs.)
44. Manner
45. A beret (Scot)
47. A.B.C.F.M. Secretary who visited India in 1929
48. With whom the missionaries work
50. Even
52. Man's nickname
54. A strobile
57. Withdraws
60. Everyone a "man" in this family!
62. Class of society in India
64. Attempts
65. Guide
66. Teacher in Sachikela
67. Pronoun
69. Imitate
70. How many stations in Madura?
71. Concerning
72. A fruit
74. Appoints
75. Means of transportation
77. Teacher in Yenching?
78. How many churches has our mission in Spain? (roman numerals)
79. View
81. ". . . there be light!"
82. To cut
84. Man's nickname. Curtis? Coles?
85. She broadcasted on May 18 (pl.)
86. A native of Iran

VERTICAL

1. A floor covering
2. Alas!
3. A diphthong
4. Every missionary has one
5. Hither
7. Need this to be a good missionary
8. An Indo-European
9. Tellurium
10. Preposition
11. In nine of the Ten Commandments
12. A lady M.D. in India
14. Where motions are made and passed
17. He is in Manamadura
19. Misty
21. Lake in one of our mission fields
24. An A.B.C.F.M. Secretary emeritus
26. A Biblical character
28. Unsettled; "in the . . ."
30. To go astray
31. Ancient capital of Armenia
33. Complete
35. Missionaries in Tokyo (Christian Board)
36. British commoner
37. Wealthy people have them
39. Not according to law
41. On most passports
42. What a missionary never does
44. Its abbreviation is a.
46. Among
49. Treasurer of a China Mission
51. Where you'll find the Secretary of the North China Mission
53. Temporary
55. Necessary to propel some boats
56. It puts you to sleep
58. Congregational radio announcer, W.C.F. perhaps!
59. A river in the British Isles
60. Regards with attention
61. And not
63. The last name of an American Board secretary spelled backward
65. A small place for storage
68. You see them in the choir
70. Intent
73. A distinctive mark or feature
74. More or less
76. Grown most extensively in central and northern Europe
78. Part of an army
80. Greek prefix
81. A Chinese measure of distance
83. Women's school
84. The fourth mission, founded 1835.

The Friendship Center, Satara, India

From 7 a.m. to 10.30 babies of several castes are brought to the Center by their mothers who are furnished with hot water, soap and towels, and bathe their own babies under the direction of the nurse. They are then fed and treated with cod-liver oil or other simple remedies as needed. The mothers are taught regularly how to care for the children at home; some of them come Fridays to the combined clinic and sewing class, receive treatment and advice from the doctor, and learn to make children's clothing, which they purchase for an anna a garment. In the afternoon the Welfare Nurse visits constantly in the homes of the women; she saw over 700 babies and toddlers in their homes in five months, and during that time over a thousand patients were treated in the dispensary.

Classes in Marathi, English, first-aid, and sewing have been attended by an average daily of 18 to 20. The library of 300 choice Marathi books with some English books and both English and Marathi magazines is widely used by men, women and children; a small subscription fee is asked and about 30 are now paying members. The games equipment is constantly in use and women who have never before had opportunity to play games enjoy them to the full. Hindu friends have cooperated and helped and by this coöperation a series of lectures for men and women was arranged; the women of Satara responded by such a big attendance that all were astonished; the course was certainly appreciated.

Personalia

Rev. and Mrs. James A. Hunter, until recently on the staff of Jefferson Academy, Tunghsien, have been assigned by the Kunglihui Council to the Lu Ho Rural Service Center at Tunghsien.

Rev. Marion E. Hall of Kyoto, Japan, has received the degree of Doctor of Divinity from his Alma Mater, Hillsdale College, which has been granting her honorary degrees to outstanding world figures only and not to her Alumni, which makes the honor mean more to its recipient. Dr. Hall has been lecturing in the Oriental Culture Summer College, Tokyo, interpreting Japan to American students; and then expected to go to Manchuria and Peiping to study conditions before coming to America.

Mr. Edward Treat, after three years as a term teacher in Talas, Turkey, has returned home. Before leaving he had a letter from the Minister of Education stating that the textbook for teaching English that he and Miss Olive Green had prepared had been accepted for use in the Turkish high schools and was to be published by the government press. In the Turkish high school about 200 boys have had English lessons from him and learned to love and respect a just friend and teacher. In the mission school, with fewer numbers and more time, life has had a better chance to influence life. His students learned to know and love a conscientious teacher in the class room and a true friend to them at all times. On the last night of school they gave him a little notebook full of pictures and expressions of gratitude for the help he has given them in their own lives.

Miss Sarah Randle Riggs, daughter of Rev. and Mrs. Charles T. Riggs of Istanbul, Near East Mission, was married June 21 in Robert College Chapel to Mr. Charles S. MacNeal. The bride's father performed the ceremony, assisted by George H. Huntington, D.D. Miss Dorothy Post was maid of honor, Miss Helen Barnum and Miss Effie Post, bridesmaids. Of her aunts and uncles, Miss Caroline Steele and Mr. George Randle came from America for the occasion, Rev. Henry H. Riggs from Beirut, Syria, and Mr. and Mrs. Dana K. Getchell from Saloniki. Children from the Community School formed the aisle with ivy chains for the procession which marched to the Chorale from the Meistersingers. The bride wore white Brousa satin with an historic veil. A reception followed at her parents' house.

Miss Cornelia Judson, now retired and in this country, has received from Rev. Hiroshi Hatanaka, chairman of the Board of Directors of the Kumiai Church, Japan, a letter in behalf of that board to express their heartfelt gratitude "in view of the great service you have rendered for the advancement of the Kingdom of God. And from the Board of Directors of the Matsuyama Night School a resolution recording "our appreciation of her long and consecrated service to Japan through the night school and to the Christian cause through her never-ceasing efforts to lead individuals to Christ; and our hope that she may have health and strength for many more years of service in the homeland. Be it also resolved, to appoint Miss Judson as Honorary School Supervisor, with all the honors and privileges of this office."

As Miss Alice Adams approached Okayama on her return from furlough, people began coming in at the different stations to meet her and she found a large crowd waiting at the terminal to greet her. A banquet was held in her honor and many welcome meetings. When she went through the Customs at Kobe the inspector looked at the name on her baggage tags, then said: "Oh, you are Miss Adams! I have read about your social work and seen your picture in the paper. We are very glad you are back. No, don't take things out at all. A woman like you we can trust. We know you need these things to make you comfortable."

Dr. H. H. Kung, president of Oberlin-Shansi Memorial Schools, Taiku, North China, has been appointed by the Central Government to go abroad with a group of experts to study the industries of various Western nations. He sailed on June 24.

Miss Lillian Picken of Satara last year turned what had been a small district of about 200 Girl Guides into a division of 2,000, and for several

ALEPPO COLLEGE

Has sought each month since last August to renew old acquaintance with the readers of the Missionary Herald. *With what result? A permanent asset has been the result, if this old college established in another city (Aintab) under a different name (Central Turkey College) is now recognized and identified under its new name and in its new location at the capital city of North Syria, "where the Near East meets."*

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months past there have been very definite signs of strong and healthy growth of the seeds she sowed then. The work has given her a greater insight and a closer touch with the women of India.

The Chronicle

COMMISSIONING

June 20. Congregational Church, Buckhurst Hill, Essex, England, Miss Gladys E. Lucas, Near East Mission. Pledge of support: letter read by Miss Calder from Fall River, Massachusetts, supporting churches; Welcome to the Field: Lyman McCallum of American Bible Society; Presentation of Commission: Miss Helen B. Calder, secretary of American Board; Address: Miss Calder; Prayer of Consecration, Rev. A. Birkmire, pastor of church.

SAILINGS FOR THE FIELD

August 12. From New York, Carl C. Compton, returning to Near East Mission.

August 13. From Brooklyn, Miss Lavinia Scott, going to South Africa Mission.

August 21. From E. San Pedro, California, Dr. Horace E. Campbell and family returning to Foochow Mission. Miss Florence A. Floyd going to Foochow Mission.

August 26. From San Francisco, Dr. Hugh L. Robinson and family and Miss Nellie M. Walker returning to North China Mission.

August 27. From Vancouver, Dr. Lucius C. Porter and family returning to North China Mission; Rev. Frank Cary and family returning to Japan Mission.

September 3. From Seattle, Mrs. Charles L. Storrs and family returning to Foochow, China.

September 5. From San Pedro, California, Miss Lucille Day, for Marathi Mission.

ARRIVALS FROM THE FIELD

June 22. In San Francisco, Rev. and Mrs. George C. Lockwood of Micronesian Islands.

July 5. In New York, Mr. and Mrs. Caleb W. Lawrence and Mr. Samuel L. Caldwell of International College, Smyrna, Turkey.

July 15. In New York, Miss Stella N. Loughridge of Istanbul, Turkey.

July 00. In New York, Miss Mary S. Hill of Salonica, Greece.

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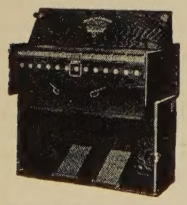
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ARRIVALS ON THE FIELD

June 3. At Madura, South India, Mr. and Mrs. Lloyd L. Lorbeer, returning to the mission.

June 4. At Bombay, India, Rev. and Mrs. William Hazen, returning to the mission.

June 7. At Madura, South India, Dr. Isabella M. Roberts, returning to the mission.

BIRTHS

June 8. At Wai, India, a daughter, Patricia Margaret, to Mr. and Mrs. G. Ross Thomas of the Marathi Mission.

June 13. At Taikuhsien, North China, a son, Daniel Metcalf, to Dr. and Mrs. Vincent E. Wagner of the North China Mission.

June 20. At Tokyo, Japan, a son, Ray Farnham, to Rev. and Mrs. Darley Downs of the Japan Mission.

July 5. At Fairmont, Minnesota, a daughter, Mearl Marie, to Rev. and Mrs. Ralph R. Keithahn of the Madura Mission.

MARRIAGE

July 21. At Sachiquela, West Africa, Dr. Henry S. Hollenbeck and Miss Jean D. MacDonald, R.N., of the West Central Africa Mission.

DEATHS

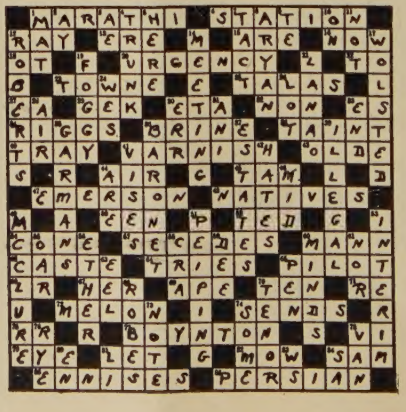
June 19. At Summit, New Jersey, Dr. Justin E. Abbott, missionary in India 1881-1910.

July 17. In Taurus Mountains, Turkey, Mr. Edward G. Nichols, missionary teacher in American Collegiate Institute, Istanbul, Turkey, killed instantly by fall from precipice.

July 24. At Bradford, Mass., Dr. Otis Cary, member of the Japan Mission 1878-1920.

Aug. 18. At Newton, Mass., Mrs. Sarah H. Riggs, widow of the late Edward Riggs, D.D., of Turkey.

ANSWER TO PUZZLE ON PAGE 324



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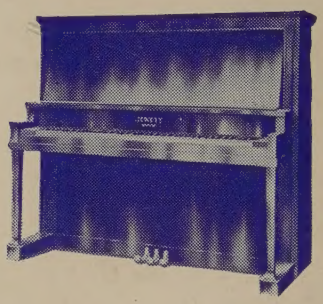

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